

[opp. p. 83]

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Batutsi of northern Ruanda. Their less pure type results from marriages with Bahutu women.

(Official photo, Colonial Office.)

142 fact that almost all Batussi are haggard and lean. Only the older batwale (higher officials) and the affluent Baganwa (members of the royal family) have rounded body contours, but fat bellies are rarely seen even among older people. The waist is usually very thin; the chest and shoulders, however, are broad. All these characteristics are most probably the result of a long, more or less conscious natural selection, that is, breeding for great body height (cf. Luschan in Appendix II to No. 40, p. 252).

Most Batussi have sinewy limbs and a firm musculature, but no thick muscular flesh on the arms and legs. Calves are usually entirely lacking. Hands and feet are conspicuously graceful and finely jointed; by our standards they all have narrow ladies' hands with a glove size of 5 or 6 and long fingers, while their feet are narrow and small too, but with short toes. The wrist is so thin that even men can easily insert it into the slit (2 1/2 to 3 1/2 centimeters wide) in the wooden discs with which they protect their left hand against the recoiling bow-string (see pp. 34 & 82). No adult European is able to do this. [411] Their copper or iron ornamental rings, worn on the right wrist, are all so narrow that they seem to be made for children. [301] Aristocrats let the nail on the little finger grow to a length of 1 1/2 to 2 1/2 centimeters as a mark of their nobility and their freedom from manual labor. [554]

The neck is rather long and finely formed which gives the head an easy, proud bearing as contrasted with the Bantu Negro with his thick-set neck.

The head is very beautifully formed (Plate 17c, d). Since [302] the Batussi of Urundi mostly shave it smooth in contradistinction to those who live in Ruanda, one can always admire its high arch, its round, broad forehead, and its extraordinary length which makes the round occiput stretch out far beyond the base [141] of the neck. Skulls are extremely dolichocephalic.

With regard to facial form, I differentiate two types. The one, more noble, has a finely formed nose with a narrow tip and thin sides, a relatively small mouth, and narrow lips (Plate 17d);

291 head. Sometimes women wear a headband of corn leaves as a symbol of young motherhood; two narrow strips of banana bark over the forehead is the sign of a married woman. Both are also worn in Ruanda.

There is no special covering for genital parts or the feet. When men wear only the toga, the penis is often visible, but this does not offend their sense of modesty. The women have their breasts mostly covered by their upper garment, but they do not mind uncovering them when, for any reason whatsoever, they take off or change a garment. Before reaching puberty, children walk around entirely/naked (Plate 16) or with a narrow apron of banana bast (Plate 38).

411 The Barundi are really a "people in arms," far more so than the Banjaruanda among whom the large mass of the Bahutu walk unarmed and even the Batussi rarely carry a spear, but rather only a long staff which, however, may be quickly made into a weapon by affixing a spear point. Similarly, the Barundi can be seen walking around with wooden shafts without points whenever they want to demonstrate their peaceful intentions or wish to protect the iron point against wear or rust, but they almost always carry the spear point wrapped up, and they never go far away from the homestead to tend the cattle, work in the fields, or go on a visit without having at least one or two people in the group armed with spears and bows. A Murundi with any self-respect will never let himself be seen without a spear, for without it he would feel "undressed." Even boys carry spears. As a rule, the two customary weapons, spear and bow, are carried together, the spear in one hand, the bow and two to four arrows in the other.

The spears (itschjumu) hardly differ from those in Ruanda, and, as in Ruanda, the shape of the points varies somewhat (Plates 39, 40). Generally the blade has a strong, sharpened central rib which makes it very elastic and resistant and gives the spear, so to speak, four edges. Next to the central rib two blood grooves are hollowed out; these are usually absent on a Bantu spear. Point and socket have a sleeve for inserting the shaft. The latter is a strong [33] stick, as thick as a thumb, two

● 411 to three meters long, absolutely straight generally, and as well-rounded and smoothly scraped as though polished. Considering the extreme rarity of trees and large bushes in Urundi, the quality of the spear shafts is surprising. No pole-timber for the spears is imported from the neighboring areas. Many spear shafts are family heirlooms which have been bequeathed down to the present day from a time when wood was more plentiful. Others are made from the wood of the cultivated fig tree which yields barkcloth; it grows good straight branches unless it is cut often. Poorer people and children generally have spears with inferior, somewhat bent or knotty shafts. Spear [326] points and sockets are made by special blacksmiths (see p. 77) [316] either from iron mined in Urundi itself or from iron hoes (see [439] p. 83) imported from the Congo (Uvira) or from Usindja. The rest of the work necessary to make a spear is done by each Murundi himself. [Fig. 8 appears here in original text.]

The spear is mainly a weapon used for stabbing or for defense. It is thrown only short distances when one is certain of hitting the target since one cannot risk losing this valuable possession. There are no slings for hurling spears.

516 The Murundi is inseparable from his spear, and the fact that they are always able to lean on the long spear shaft determines the characteristic posture of both the Murundi and the Munjaruanda when they are standing still. He grips the upright shaft with his arm half-raised so that his hand is about the level of his face. Depending on whether the palm of the hand is turned in or out when clutching the spear, the shaft stands vertically either between chest and elbow or along the outside of the elbow, while its end rests on the ground. In both cases the body leans with all its weight against this prop which slants somewhat away from it; at the same time the leg bearing the main weight of the body is fully extended while the leg next to the spear which takes no weight is easily crossed over the other leg at knee-level so that it touches the ground only with the outer edge of the sole (Plate 9b). [34] Less frequently the foot of the leg taking no weight is planted firmly against the leg bearing the main weight, as is done frequently among the Negroes of the Upper Nile and also among the Massai. The composition of lines

[Text continues on page 49]

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531

[33]

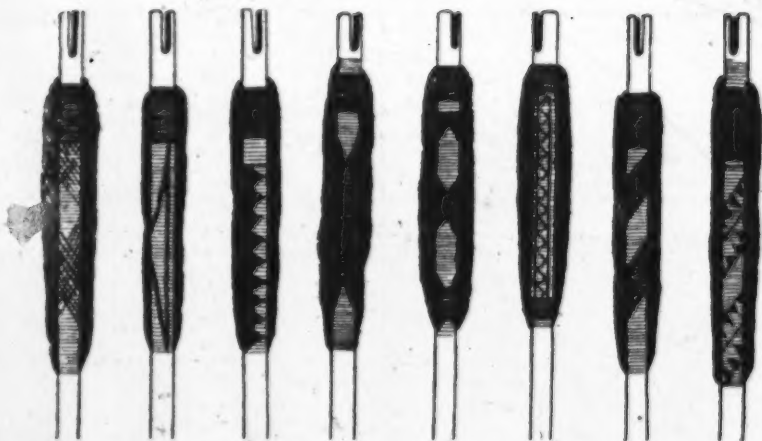


Fig. 8. Plaited Patterns on Feathering of Arrows.
(Ethnological Museum, Berlin, No. 5274.)

516 in this posture of the Barundi at rest is often surprisingly beautiful. A small group of men standing in this position really presents "a picture to be painted." [Fig. 9 appears on p. 34 of original text.]

411 The chief weapon for attack and fighting is the bow and arrow. The bows (umuheto) have the simple shape of most of the East African bows and they are rather good weapons (Plate 41). The string is usually made of beef sinew. Compound bows, such as the Batwa of Bugoje have, do not exist among the Batwa of Urundi who have been much more influenced by the Negroes. The arrowheads (umiwampi) have neither barbed hooks nor lobes and, by means of a thorn, are embedded in the wooden shaft whose upper part is wrapped and the bottom ends simply feathered. The feathering often is bound in a nicely patterned reed wrapping (Fig. 8). Neither the Batussi nor the Bahutu ever use poisoned arrows, but the Batwa do (No. 19, p. 246). It has already been mentioned that the left hand holding the bow is protected against the recoiling string by thick disc-shaped arm rings (ikirinsi) (see p. 27 and Plate 30a). Also, among the Barundi archery does not entail shooting from a held position with precise aiming, but rather suddenly and violently jerking off the arrow toward the target in an impulsive fashion, like hurling stones from a sling (which is not practiced in Urundi). Nevertheless, they do hit a man at a distance of 30 to 40 meters with a fair amount of precision (Plate 30). The majority of the arrows are made by the Batwa. Sometimes the arrows are kept in nicely carved wooden quivers (umutano) which are provided with overlapping lids on both ends (Plates 41, 42), but a quiver is seldom seen on the arm or back of a Murundi, mostly only inside the huts. [Fig. 9 appears here in the original text.]

412 The sword-like knives (imbugita) of the Barundi, up to
411 half a meter long, are not really weapons but instruments for daily use which only occasionally are also used as weapons (Plate 43). The knife has two parallel edges, and its tip is only slightly pointed. In its entire width it is inserted into an hour-glass-shaped wooden handle, and it is worn in a wooden sheath

[Text continues on page 50]



Fig. 9. Knives with Decorated Wooden Sheaths.
(Ethnological Museum, Berlin, Nos.
2466, 3881.)

- 412 (uruwati) made of two thin boards held together by several
 ● 411 wrappings. In the same manner as the quiver, the sheath is often
 [531] decorated with carved crescents or zigzag patterns (Fig. 9).
 The knives are often carried by a strap running from the right
 shoulder to the left hip, like a shoulder belt. The much smaller
 412 knives, 10 to 15 centimeters [35] long, which are found more
 often and which are of the same shape and used for smaller
 carving jobs, are either worn on a string around the neck or over
 the left upper arm. Only in western Lower Urundi on Lake
 [177] Tanganyika can we find knives with fine copper wire nicely
 wound around them; there they are due to Congo influence
 and are produced by Wawira [Bira] blacksmiths (No. 19, 133).
 [326] In Upper Urundi proper, the Bahutu and especially the Batwa
 blacksmiths are the suppliers of knives.

411 Fighting clubs (uwuhiri) which were once generally used
 all over the region have become rather rare in Urundi; as
 among the Massai and the Wadschagga [Chagga] these former
 weapons have been degraded into a show piece or toy of the
 men. They consist of a beautifully planed piece of hardwood,
 about one third of a meter in length, which at the end has been
 carved into three or four edges and at the handle end is slightly
 thickened.

411 Shields (ingabo) are much more rare. They have com-
 554 pletely lost their importance as a weapon of defense and, as in
 Ruanda, they have become merely the emblem of a chief or of
 a family (perhaps the escutcheon of a clan) (Plate 44). The king
 possesses several shields and each chief and his bodyguards have
 one each which are painted differently. The Batwa do not have
 any shields and are not allowed to carry any. The round shield,
 up to one half meter in diameter, is carved of wood it has a
 wooden grip and is painted with white and red segments of circles
 of various types. There are also shields which have reeds plaited
 around them (see pp. 80-81 and Plate 53) and others of identi-
 cal shape made of cowhide which occur even more rarely. The
 same shape and ornamentation of the wooden shields and quivers
 recur both among the northern Bahima in Ruanda and among the
 southern ones in Ufipa (cf. illustration in No. 47, p. 76).

714 Finally, battle dress is part of the fighting equipment of the Murundi. When the bodyguards of the king -- who are, as we shall see later (p. 87), the actual combatants -- march out for battle, they wear a uniform consisting of an apron of white tanned antelope hide or sheepskin (inkindi), and they paint [302] their skulls, faces, and the upper part of their bodies with all kinds of white and red lines and ornaments which give them a terrifying, savage appearance (No. 19, p. 277). This hide apron uniform is also worn at war dances. It is much the same in Ruanda where, in addition to this uniform, other decorations, for example, a headdress and foot rattles, are also worn. The Bahima in Ufipa have the same kind of war costume as here and in Ruanda (cf. illustration in Lechaptois, No. 47, p. 61).

172 Old stone weapons, the remnants of former cultures
411 which have disappeared (see p. 151 [not translated]), are not in use any more in Urundi even among the Batwa who are the oldest ethnic element; the same is true in Ruanda.

[36]

Chapter 4

Hunting, Fishing, Stock Farming, Agriculture, Stimulants

1. Hunting and Fishing

224 Hunting (uwuhisi) plays only a small role in the existence of the Barundi, for in an area which is so densely populated and almost completely denuded of forests and where game has been systematically exterminated in the interests of cattle farming and pastures as in the regions settled by the Boers, there are only a few animals left which one might hunt. It appears that the most frequent ones are the bushbuck (Tragelaphus) which are found mainly in the narrow bush thickets of the deep valleys of the streams and also the tufted antelope, gazelle, and the Jimela antelope. As far as other big game fit for hunting are concerned, the elephant is occasionally found in the thinly populated areas, in the deserted forests of the western peripheral

234 shape is to be regarded as the imitation of the phallus of a steer
 [415] "as though this emblem is inseparably connected with their
 cult"; I myself offer no opinion on this subject. The milk
 pail is rinsed daily with fresh cow urine (amaganga), and from
 time to time it is "cleaned" with human urine (No. 19, p. 423).
 It is possible that this custom has ritual meaning aside from
 the practical experience that urine acts as a mild disinfectant.
 However this may be, the result of this custom, popular also
 among many other tribes, is that the taste and smell of the
 milk is nauseating to Europeans. If a European wants palatable
 milk, he must have it milked into his own pails.

[272] The Barundi, as well as the Banjaruanda and other Bahima
 peoples, drink the milk either fresh or curdled, but never
 boiled. A large portion is put away for making butter. For
 this purpose the milk is first of all left standing in a large
 wooden vessel for three to four days until it curdles. Then it
 is poured into a large bottle gourd (ikisabo) until the flakes
 of butter separate off. These are fished out with a spoon,
 pressed together, and then preserved in an earthen vessel
 covered with fresh banana leaves. The remaining buttermilk

[272] is a popular beverage. Making butter, typically enough, is
 [462] not a man's job, like everything else connected with cattle;
 302 it is women's work since butter is not regarded as an article of
 [262] food produced by a cow but solely as a cosmetic. No Murundi
 eats butter; nobody uses it for baking, frying, or cooking; it
 is only used for rubbing the body (see above, p. 28). The same
 [171] is also true for the Banjaruanda, Banjampororó, Banjankole
 [Nkole], and the other Hamites.

272 One of the most popular delicacies for the Barundi, espe-
 cially for the Batussi, is cattle blood. They obtain it in the
 [171] same manner as the Banjaruanda and the Massai. Each steer is
 bled approximately once every three months. A special arrow
 [411] made for the purpose is used. It has a short, broad, round blade
 which cannot penetrate far into the body (Fig. 10). Several
 men hold the [Fig. 10 appears here in the original text] steer
 by his horns, and then the arrow is shot from a bow into the

[Text continues on page 67]

[45]

• 411



Fig. 10. Arrow for Bleeding of
Cattle.
(Ethnological Museum, Berlin,
No. 6546.)

296 this seems to be an art which they learned from the Congolese
 [171] Wawira and Wabemba [Bembe] (No. 19, p. 577).

The Barundi are not familiar with the technique of weaving
 [287] material for garments. They wear garments made of barkcloth
 [291] and hides, and only in recent times have they started to use
 [177] European cotton fabrics.

322 Wood carving (uwuwasi) obviously ranks second to pottery,
 weaving, and metalworking in a country with as few trees as
 Urundi. Most carving is done in the western mountain regions
 where there are still remnants of primeval forest with tall trees.
 [438] From there these objects are exported to the almost treeless
 areas of the interior. The Batwa in particular are good wood
 [462] carvers. As among the Bahutu and Batussi, only men engage in
 wood carving. Everyone makes his own ordinary wooden house-
 hold objects, such as poles, sticks, pestles for pounding grain,
 hoe handles, knife handles, and similar objects, since they do
 not require any particular technical skill. Other woodworking
 that requires technical knowledge and experience, such as spear
 shafts, bows, arrows, quivers, wrist discs, milk pails, bellows,
 shields, and grain mortars, is done by specialists who exchange
 or sell their products (Plate 52). Moreover, a characteristic
 feature of the wood carving of the Barundi and Banjaruanda and
 one which Stuhlmann calls attention to for all African wood
 carving (No. 32a, p. 28) is that objects are always made from
 a single piece of wood. Products made of several pieces of wood
 are extremely rare; both in Urundi and in Ruanda the only ones
 are knife and dagger sheaths consisting of two flat boards tied
 322 together. A combination of wood carving and plaiting tech-
 411 niques is found in one type of shield (ingabo) whose oblong wooden
 285 plate is covered [81] with plaited work consisting of strips of
 fig bark and rattan, leaving only the boss in the center of the
 shield uncovered (Plate 53). This type of shield is extremely
 rare in Urundi. In Ruanda there are more of these shields
 covered with plaited work -- ascribed by Stuhlmann to the
kulturkreis of the Bahima (No. 32a, p. 30) -- but, nevertheless,
 they occur only sporadically. They are numerous only near the
 Uganda border.

281 is treated by the method used for making chamois leather. First of all, the hide is stretched tight on the ground with pegs all around the edges. With a knife the hair and the particles of meat and fat still attached to it are scraped off carefully. When the hide is almost dry, the pegs are removed, it is rubbed with fat or butter and then beaten thoroughly, piece by piece, with both hands until it has become smooth and pliable (No. 19, p. 425). Finally the hide is rubbed with a little white residual soil (kaolin) so as to give it a nice appearance. Hides to be used as blankets are treated in the same manner, but the hair is not removed.

326 In the field of ironwork the performance of the Barundi
177 is good, even excellent. This is really surprising since reportedly the forging technique was brought to Urundi from the northeast, probably from Kissaka, at the time of King Ruganza of Ruands, i.e., approximately 200 years ago. The art was introduced, it is said, by a legendary person, Kigwe.

[412] Van der Burgt writes me that "before that period wooden hoes
[411] were used for cultivating the soil, and arrows and spears were made entirely of wood." An old Mutwa told van der Burgt that in his youth he had seen such wooden utensils himself. According to my observations such wooden hoes and weapons do not exist any more. Van der Burgt is mistaken in assuming that
135 the backwardness of the Urundi iron industry can be explained
316 by the fact that there are no iron ore deposits in Urundi (No. 19,
325 p. 250). I found excellent iron (itschjuma) in the form of limonite and specular iron ore in many places. On the other hand, I can confirm that the Barundi do not know how to mine and smelt these local iron ores. In Ruanda I saw smelting furnaces in full operation, but there are none in Urundi. The
326 Barundi blacksmiths only work iron imported from other areas.
[439] Some of it is imported in the form of hoes from Usindja (southern part of Lake Victoria) with the help of the Baha and Bassuwi, and some of it is European iron wire which is brought into the country by way of Lake Tanganyika. The Bahutu and Batwa blacksmiths convert this imported iron into the forms of hoes, knives, chopping knives, spear points, arrowheads, arm

726 his men against him without any declaration of war. The war party consists almost exclusively of Bahutu and Batwa. The Batussi provide a few leaders but in general keep carefully in the background. The party threatened by aggression is soon informed of the approaching danger by his friends, and he either evades it or through his men tries to damage his enemy's property and possessions. Each seeks to take as many cattle as possible from the enemy, to injure or kill as many men as possible, to plunder and burn the homesteads in night attacks, and to capture the women. Rarely is there an open battle between the two hostile parties, and seldom more than a dozen persons are killed [87] in such a war (No. 19, p. 276). The principal form of conflict, as it was among the heroes of Homer, is to [754] hurl insults at each other or to use sorcery aimed at hurting or killing the enemy from a distance. The medicine man [749] protects his own people through magical charms (stones, pieces of herbs, or bones, all of which are worn suspended on the body) from being wounded or bewitched.

726 Of course the efforts and expenditures are greater in the
701 case of feuds between great chiefs or wars conducted by the king against invading enemies. Until a few years ago the Germans, too, were regarded as such enemies. In such a case all the men and youths who are sufficiently strong must take up arms, [722] while the women, children, and cattle are taken to safe hiding places. The bodyguard (abagendanji), which every great chief has even in peace time, is always first on the spot. These are specially picked men whom the chief keeps on a beef diet and [714] who are dressed in a kind of uniform, a white leather apron. Their leader, always a Mutussi, is provided with a special distinctive shield. Frequently the bodyguard consists entirely of Batwa. When the war drum is beaten, all the other warriors ● [411] assemble quickly. Each is armed with two spears, one bow, and four or five arrows. In order to frighten the enemy, the [714] warriors paint their faces, their skulls, and many other parts of the body with white and red lines, dots, and spirals, using pulverized clay. They thus manage to present a really fearful sight. Then the medicine men also enters the picture, 726

726 performing all kinds of sorcery in order to hurt the enemy. The chief accompanies his troops to the battle field only in really big wars when it is a matter of survival for the whole state.

[782] Sacrifices to the protective spirits are made on the border stream --

• [411] the borders are mostly formed by streams -- poisonous powders are spread on the paths used by the enemy, the future is read

787 from the entrails of sheep and chickens, and arrangements are

726 made accordingly. If possible, the sorcerer even arranges for one of the holy cattle (ingabe) to be sent against the enemy.

If it penetrates the enemy's ranks this is regarded as a good omen to which even the enemy will submit; however, if it turns back in front of the enemy, it is regarded as a bad omen, and negotiations for peace are begun (No. 19, p. 277).

If in spite of all this an open battle takes place, one side will soon take to flight after a few men have been killed or wounded by spears or arrows. The victors then pounce on the homesteads and burn them, after looting everything of value, especially the cattle. Upon their return, the women receive them with jubilant trilled cries. This marks the beginning of a feast with dancing, drinking, and eating meat, which often lasts several weeks, as long as the chief provides beer and cattle. If the enemy chief has been captured, he is usually killed.

721 Peace is hardly ever concluded. Usually a feud between chiefs is passed on to son and grandchild, according to the unwritten laws of vendetta. Thus, there is continual strife in the country unless a stronger hand enforces the peace. Our colonial forces

[648] have had to do this several times and with success whenever there was a dangerous disturbance of the peace in our colony. Yet, according to a very wise governmental ordinance, the German Resident is not permitted to intervene in unimportant internal conflicts. The same applies to Ruanda where bloody quarrels occur often enough. For this reason these fights will continue for a long time, [88] until with the progressive effective occupation of the country by our troops they die down completely.

642 Until the German occupation, Urundi was a unified kingdom for many centuries. Of course this is true only with respect to its historical development and name, for in reality quite a

791 as the result of a denunciation before the German Resident, the
 661 entire kin group of the chief or the umufumu would be bound by
 628 law of the vendetta, and they would take terrible vengeance on
 the family of the "traitor" (No. 45, 1913, pp. 83-84).

Neither the umufumu nor the umubandwa is invited to
 793 officiate at the real cult acts of the Barundi people, at "divine
 796 services." These are a matter for the priest, the kiranga. Al-
 though among the Barundi one's entire life is simply a series
 of performances to fulfill religious requirements which affect
 all matters of existence, they nevertheless assign particularly
 great importance to two rituals. For this reason the kiranga has
 to officiate at them. One is the ceremony of the "sacred spear,"
 the other is the act of erecting the small huts for ancestors and
 spirits, ivigabiro, akararo, ivitabo (No. 19, pp. 498-499).

The ceremony of the sacred spear is enacted at all the
 796 important events in the life of the Murundi, whenever protection
 against evil spirits is especially desirable. The father of the
 family is host at the ceremony and pays the officiating kiranga;
 relatives, friends, and neighbors act as assistants. The ritual
 takes place, for example, at the birth of a child, particularly
 at the birth of twins, if there is a serious sickness in the family,
 at weddings, joyous celebrations, funerals, etc. (No. 19, p.
 516). Thus, it is a ceremony which may be sponsored by any
 Murundi who is in a position to afford the expense. This is
 not the cult gathering of the ababandwa, described on p. 124
 above, which also takes place under the direction of the
kiranga and is of a similar nature, but it is only performed by
 the secret society of the ababandwa.

Even the ordinary spear of the Murundi is considered sacred
 778 in a certain sense since it is the symbol of paternal power and
 796 the authority of the ancestors. Consequently the "sacred spear"
 [411] guarded by the priest is the object of great devotion. In the
 [776] point of this spear lives the spirit Kiranga, [135] or Indagarra,
 or Riangombe, depending on whether the spear has been dedi-
 cated to one or the other of the spirits. In most cases it is
 Kiranga. The shape of the spear is like that of any other, but
 796 one half of its blade is unpolished and black. If someone

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411



Valley Filled with Papyrus Swamp in Northwest Urundi
(Photo. by Hans Meyer, 1911)

133



Quartzite Ridge East of Mujaga, East Urundi
(Photo. by Hans Meyer, 1911)

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Barundi on the Ruvuvu near Kihansa, Central Urundi
(Photo. by Hans Meyer, 1911)

● 4///



Barundi on the East Shore of Lake Tanganyika near Usumbura
(Photo. by Hans Meyer, 1911)

Plate 7

142

291

411



Batwa near Kilima, Northwest Urundi
(Photo. by Hans Meyer, 1911)

516

323



Batwa Making Pottery near Kilima, Northwest Urundi
(Photo. by Hans Meyer, 1911)

Plate 8

291

411



Barundi West of Mujaga, East Urundi
(Photo. by Hans Meyer, 1911)



Barundi near Kilima, Northwest Urundi
(Photo. by Hans Meyer, 1911)



Batussi Delegation of King Mutaga in Usumbura
(Photo. by Hans Meyer, 1911)

[643]



King Mutaga (*) of Urundi with Batussi Entourage
(Photo. by Captain von Langenn-Steinkeller)

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Plate 12



Entourage of the Muganwa Lusokosa in front of Gitega Station,
Central Urundi

(Photo. by Captain von Langenn-Steinkeller)

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Young Batussi, Central Urundi

(Photo. by "White Fathers," Urundi)



Muganwa Seruschanja (right) with Two Brothers

(Photo. by J. M. van der Burgt)



Barundi Christian Barundi Girls, North Urundi

(Photo. by J. M. van der Burgt)

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K-5 (1911) 1916

FO42 Rundi FO42

Plate 14

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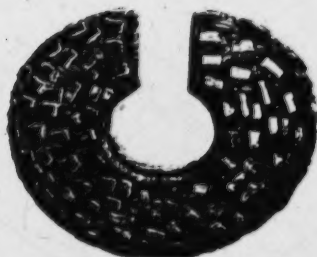
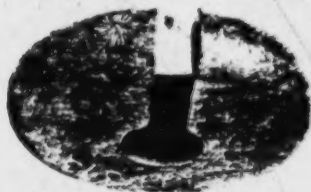
Archers in Usumbura
(Photo. by Captain Kraut)



Archers in Usumbura
(Photo. by Captain Kraut)

Plate 34

• 411



Wooden Arm Discs; Some with Inlaid Metal Plates
to Protect Wrist against Recoil of Bowstring.

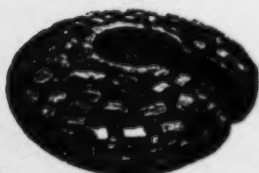
Nos. 1, 2, 3, 5, 6) 12-17 centimeters in diameter; Ethnological
Museum, Berlin.

No. 4) 14 centimeters in diameter; Ethnological Museum, Leipzig.

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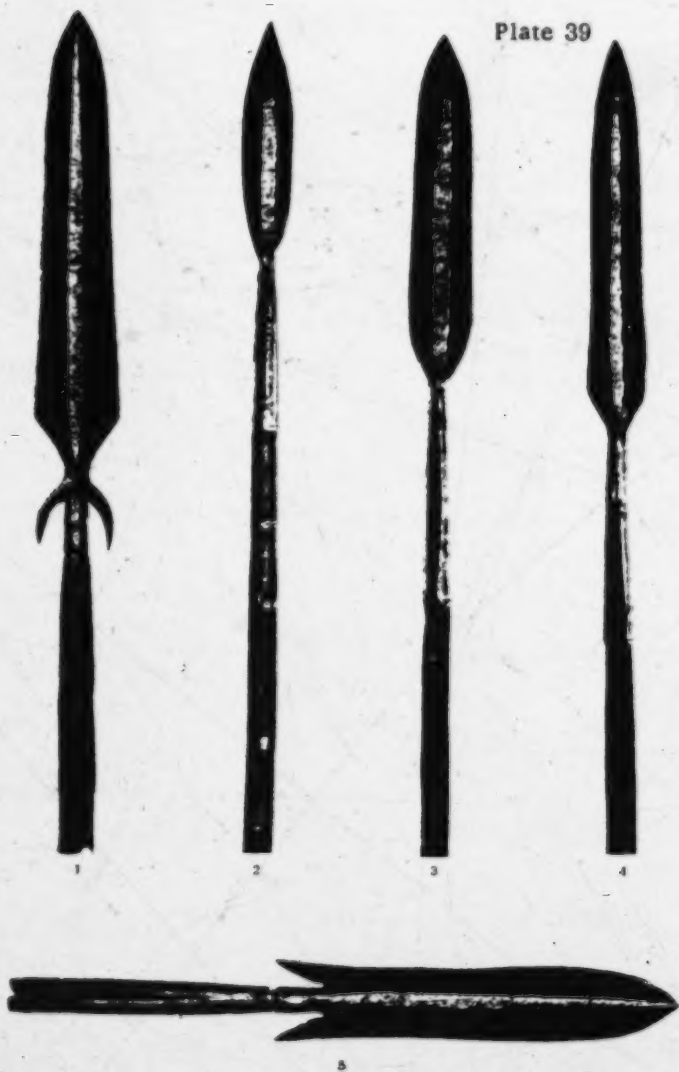
Wooden Arm Discs; Some with Inlaid Metal
Plates to Protect Wrist against Recoil of Bowstring.

Nos. 1-5) 12-16 centimeters in diameter; Ethnological Museum,
Berlin.

Nos. 6, 7) 15 centimeters in diameter; Ethnological Museum,
Leipzig.

Plate 39

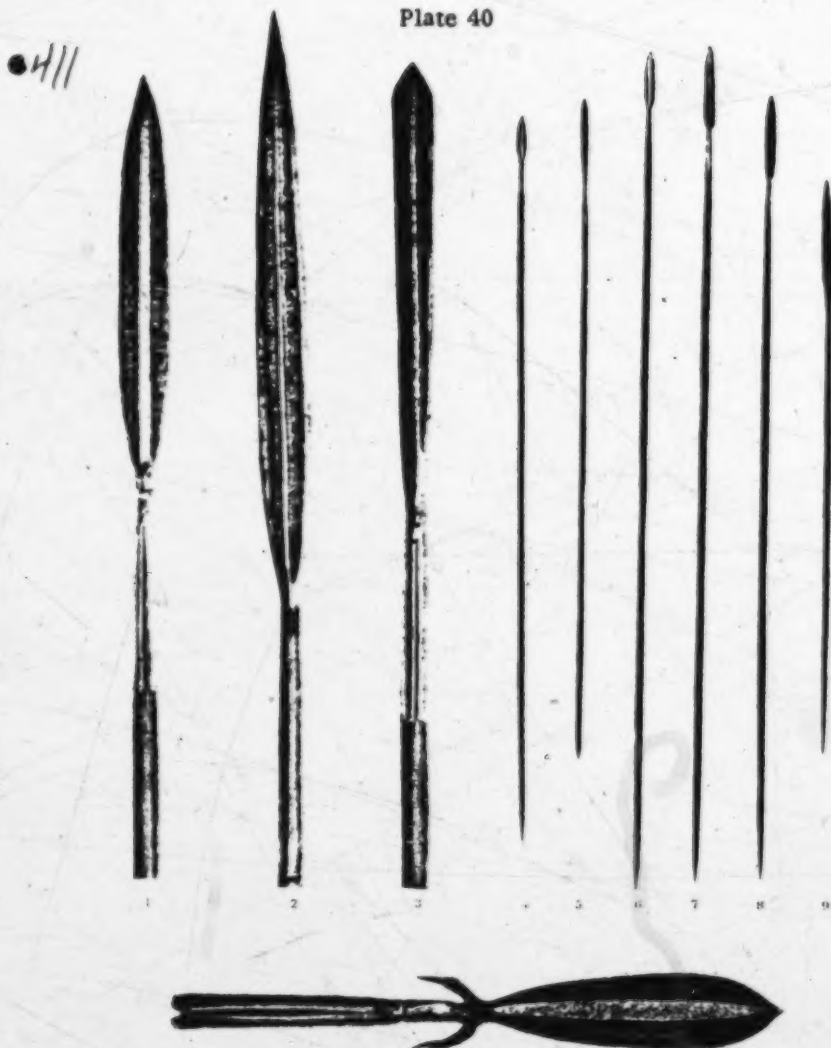
411 •



Iron Spear Points; Ethnological Museum,
Leipzig.

No. 1) 30 centimeters; No. 2) 16 centimeters; No. 3) 24
centimeters; No. 4) 27 centimeters; No. 5) 24 centimeters.

Plate 40

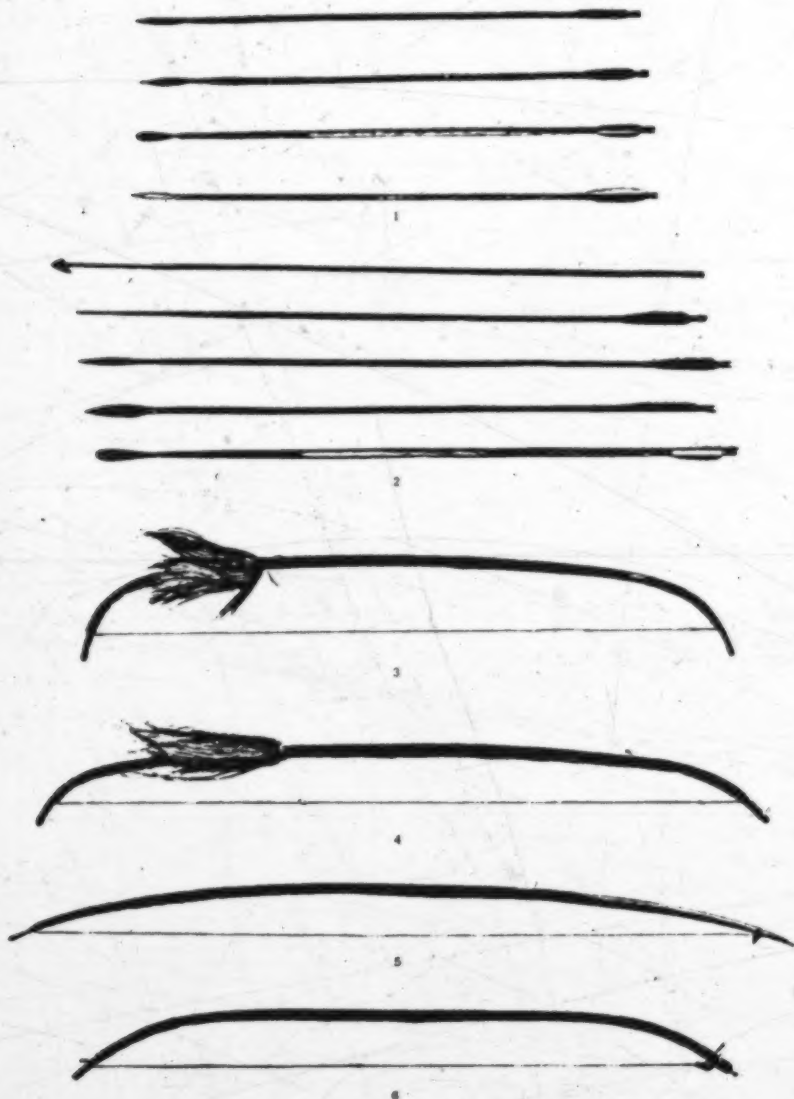


Iron Spear Points and Complete Spears; Ethnological Museum, Leipzig.

No. 1) 23 centimeters; No. 2) 32 centimeters; No. 3) 28 centimeters; No. 10) 22 centimeters; Nos. 4-9) 1.70 to 2.40 meters.

Plate 41

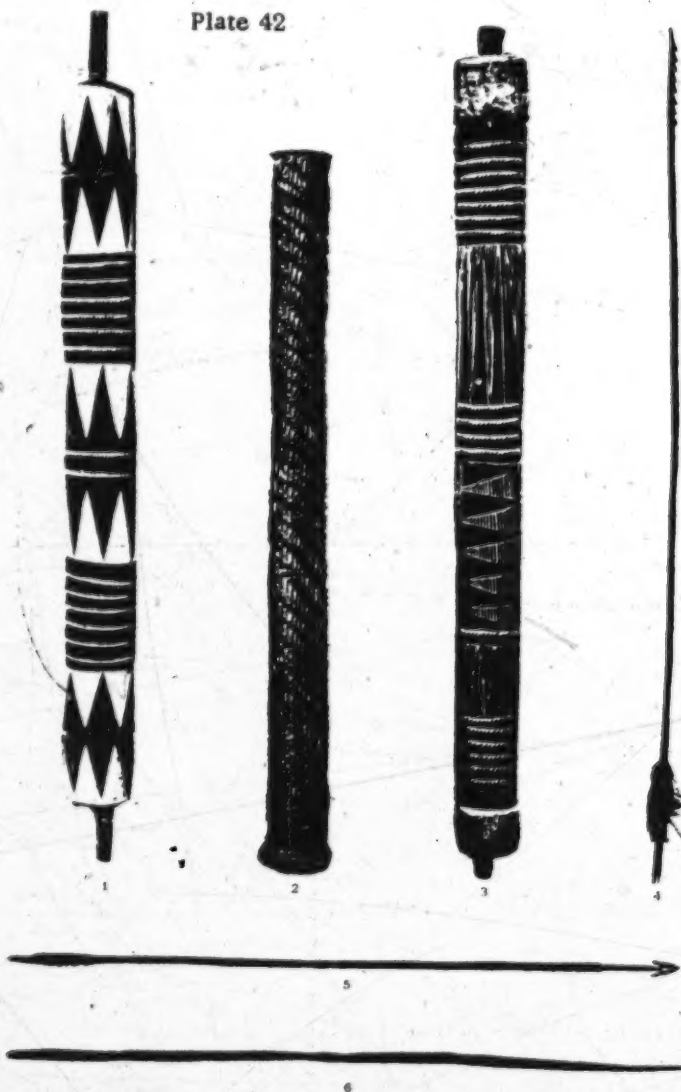
411 ●



Bows and Arrows; Ethnological Museum, Leipzig.
Nos. 1, 2) With iron points, 72 to 76 centimeters; Nos. 3, 4, 5, 6)
145 to 166 centimeters.

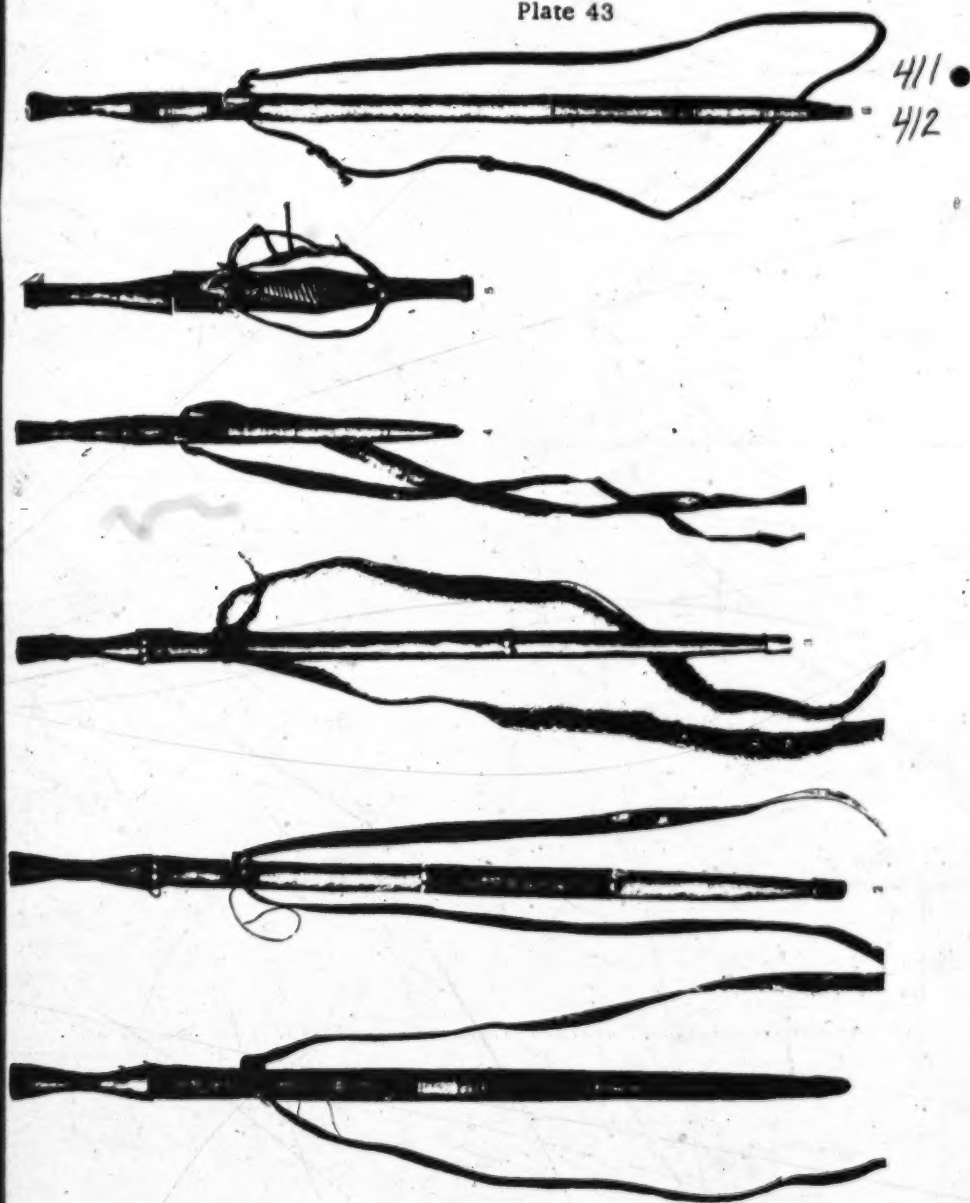
Plate 42

• 411
531



Quivers and Arrows; Ethnological Museum, Leipzig.
No. 1) Carved of wood, 110 centimeters; No. 2) Plaited of
reed, 90 centimeters; No. 3) Carved of wood, 97 centimeters;
No. 4) With serrated wooden point, 95 centimeters; No. 5)
With iron point, 92 centimeters; No. 6) With smooth wooden
point, 95 centimeters.

Plate 43

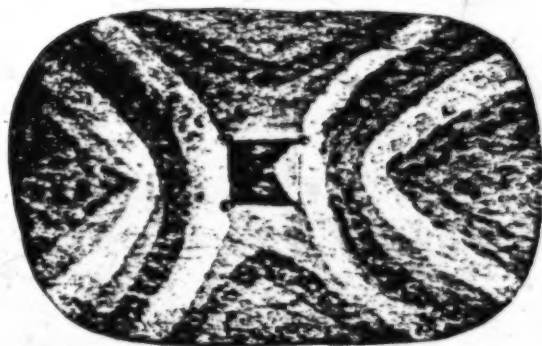


Knives in Wooden Sheaths Wound with Copper Wire and with Leather Straps; Ethnological Museum, Leipzig.

No. 1) 51 centimeters; No. 2) 52 centimeters; No. 3) 52 centimeters; No. 4) 30 centimeters; No. 5) 31 centimeters; No. 6) 67 centimeters.

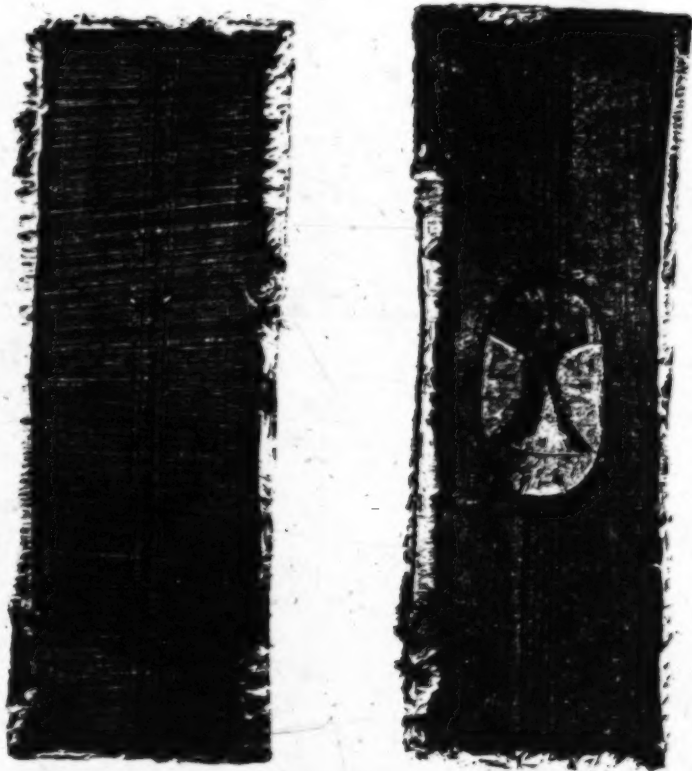
Plate 44

411
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Painted Wooden Shields; Ethnological Museum, Leipzig.

No. 1) 60 centimeters high; No. 2) 85 centimeters high;
No. 3) 80 centimeters high.



Shield Plaited of Reed.

No. 1) Front; No. 2) Back with wooden handle, 122 centimeters long; Ethnological Museum, Leipzig.

224 inkezi, and monkeys (1), whose flesh they eat. This makes them

[825]

1. Only the chimpanzee (impndu) and the gorilla (ingagi) escape the cooking pot because, as the Pygmies say with a shade of malice, "they were formerly our peers (ngo n'abatwa bachu) and only with time have they degenerated and turned into animals (ngo zahinduts' inyamaswa)!"

[783]

most "impure" in the eyes of the others. They handle bows and wooden
 • [411] arrows with great skill. Although they are always on the watch for game, they cannot derive all their subsistence from it. The plants and wild roots of the forest are not sufficient either. In former times,
 [574] they used to hold for ransom those travelers who had the temerity to cross their domain, and they raided the Bahutu fields. Now that
 463 European authorities have put an end to these acts of pillage, they have found new sources of revenues in the making of ropes, baskets, and bows, which they sell in the villages or take to market. One may no longer say of the Negrillos of Ruanda that they are still at the "gathering stage." They have been beyond it for an indeterminate period of time.

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The great Batutsi chiefs like to have a few Batwa around them and use them chiefly as litter bearers. Many of them live at the capital where they are used in various capacities as guards and watchmen. Executioners are recruited among them. They like to exercise this function, for they keep the victims' remains.

It must be added that they showed unequalled cruelty in the exercise of this horrible function. The screams of the victims aroused no pity in them. European penetration has fortunately put an end to this dismal vocation.

224

[342]

The Negrillos live in very primitive huts made of branches, /36/ which do not provide complete protection against the inclemency of the seasons or wild animals. The latter do not usually arouse much fear in them, since they are familiar with their habits and lairs.

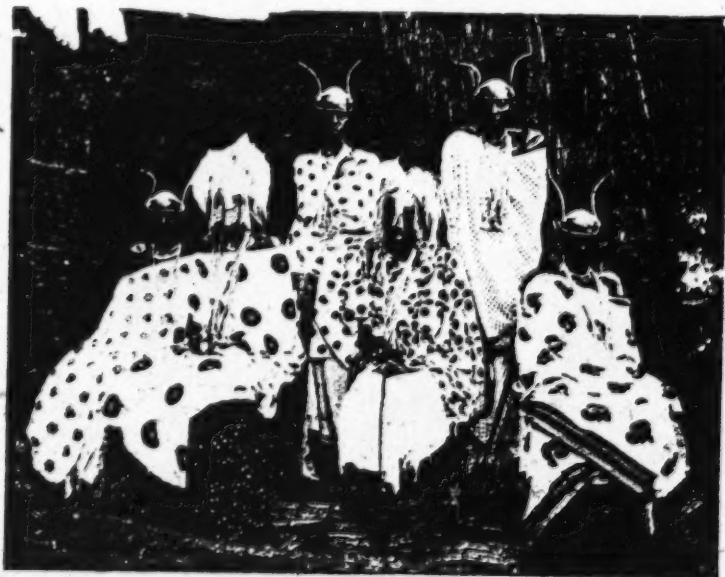
1 [i.e., the eating of various meats by the Batwa. -Aug/41]

643
142
291
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644



King Musinga in front of the large hut which serves as his reception hall. At his right is his maternal uncle Kabale, instigator of the Ruchunchu coup d'etat.

643
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292



King Musinga with his mother at his right and several great court ladies.



Mututsi (Batutsi) warrior in dance costume.



Nkusi, Nturo's son, in dance costume.

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Warriors in festival dress.

142
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535



Kayondo dancers.

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266
[113]

Afrika von Ost nach West [Through Africa From East to West] (Berlin, 1899), p. 233.

7. Harisch, F.R. Von, "Zwei Reisen durch Ruanda 1902 bis 1903," Globus, Vol. 86 (1904), p. 77.

[131] My research has led me to the same conclusion. The Pygmies of the Ituri Forest are not cannibals, as is well known. This is the chief difference between them and all their neighbors.

• 411 Like the Forest Bantu the Batwa are said to put traps and poisoned thorns on their paths and to guard them with poisoned hand darts. They also use a bow with a rattan string. Otherwise the Batwa differ very little from the Banyaruanda in their material culture. I shall speak of this in more detail later.

197 Whether the Batwa have their own language must be left as an open question. The Kitwa ["Ki-", a prefix indicating a language] words collected by Father J. Van der Burgt (1) are

[113]

1. Van der Burgt, Father J.M.M., Éléments d'une Grammaire Kirundi [Elements of a Kirundi Grammar]. Supplement. Langue des Watwa (kitwa)-Pygmées [The Language of the Watwa Pygmies, Kitwa]. Mitteilungen aus dem Seminar für Orientalische Sprachen zu Berlin 1902, Section III, Afrikanische Studien [African Studies], pp. 79-108.

familiar in Ruanda and are said to belong to an archaic local dialect of Kirundi.

194

Father L. Classe (2) points out that the Batwa have difficulty

2. Classe, Father L., Moeurs et Coutumes des Bagoye [Manners and Customs of the Bagoye] (Les Missions Catholiques, 1905), p. 414.

22# just as the Bahutu live by agriculture and the Batutsi by animal husbandry. The agricultural produce they require is obtained only by bartering game or by stealing.

The Batwa are most skillful hunters. Accompanied by their dogs, they pursue the game with bow and spear in hand. They are very skillful bowmen and can even shoot down birds. The king of Ruanda has received most of his ivory from them. In former times, before elephants became so scarce in the country, ivory is said to have been obtained in great quantities. The Batwa hunting grounds are the forests of the Congo watershed east of Lake Kivu and Ruzizi and the forests on the chain of volcanoes.

The other Banyaruanda also hunt a great deal, especially in Kissaka because of the wealth of game on the steppes. In the northeastern part of this province hunting plays an important role in the economy; here we find professional hunters (abahigi) and even elephant hunters (abayovu).

[145] Hunters usually work in groups. On hunting drives there are a large number of participants. They are organized by the head of the district who assembles the farmers equipped with spears and bows and arrows and accompanied by numerous dogs. Because of the extensive nature of the hunting grounds, signals are given with a cow horn. Nets are also used to mark off certain regions. The hunter who delivers the first blow gets the skin and a piece of meat; the others get only portions of meat. Valuable skins are given to the



Fig. 34. Harpoon
Spear from Mulera.
(1/12 actual size.
III E 13769. 190
centimeters long.)

mutware [official], and the hunters share only in the meat. Hunting drives usually take place in the dry season, but sometimes they

487 4. The route from Nduga, via Mulera and Ufumbiro, to
438 Katana is the salt route, along which salt is transported south and
sheep and goats north. From Lukara's settlement on the
Muhawura, traders without packs reach Katana in four days and
return, laden with salt, in six days.

[439] 5. A branch of the latter route runs from Nduga to Bugoye,
Kishari, and Lake Edward, and this is the way salt is imported
from Lake Edward and iron from the Congo state.

6. Another route, important for iron hoes, is that running
from Kishari to Bugoye, Mulera, and Ruweruka, from which the
route between Bugoye and Kissaka branches off. The bridge of
the Ruasa Mission is a very convenient spot from which to observe
traffic with Ruweruka.

7. The Ruzizi route connecting Kisenyi and Ischangi with
Tanganyika (Usumbura) is of greatest importance for contraband
goods from the Congo state. In this roundabout way ivory and
rubber reach Tabora and the railway.

[170]

Chapter 8

Clothing, Ornaments, and Weapons

171 Clothing. In the clothing, ornaments, and weapons of
291 Ruanda a mixture of the style peculiar to the Forest Bantu and
301 characteristic elements from the eastern steppes is evident. Thus,
● 411 we find both barkcloth and skins used for clothing, anklets made
of grass along with wire spirals, and East African round bows with
strings made of tendons beside composite bows with strings of bam-
boo strips. The East African elements are predominant and more
apparent, the western elements more or less in the background.
The material culture faithfully reflects historical events, and this
can be substantiated with anthropological evidence.

291 In view of this, we can easily understand why skins are of
prime importance in the clothing of the Banyaruanda. Barkcloth
which they are unable to prepare as well as in Kiziba or in
Buganda, for example, is of secondary importance. In his ceremonial

301

[178]

[411]



Fig. 74. Dagger Worn on Bracelet, Ruanda. (1/2 actual size. III E 9896.)



Fig. 75. Bracelet from Ruanda. (1/2 actual size. III E 6881.)



Fig. 76



Fig. 77



Fig. 78

Fig. 76. Woman's Bracelet from Mulera. (1/2 actual size. III 13708. 6 centimeters in diameter.)

Fig. 77. Bracelet of Wire Bands, Ruanda. (1/2 actual size. L 14964. 7 centimeters in diameter.)

Fig. 78. Bracelet from Mukinjaga. (1/2 actual size. III E 6895. 7 centimeters in diameter.)

[184]

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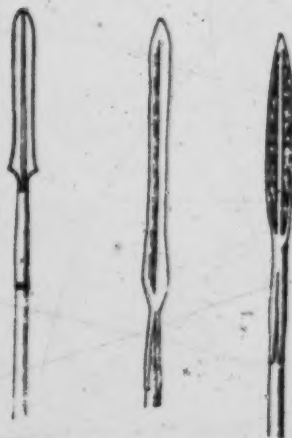


Fig. 90

Fig. 91

Fig. 92

Fig. 90. Batutsi Spear from Ruanda. (1/6 actual size. III E13776. 209 centimeters long.)

Fig. 91. Bahutu Spear from Ruanda. (1/6 actual size. III E13772. 241 centimeters long.)

Fig. 92. Bahima Spear from Mulera. (1/6 actual size. III 13778. 215 centimeters long.)

302

We must mention that the children love to paint themselves on all occasions, or rather, smear themselves with white paint. I noticed that when there was plastering going on, for example, the children who were present painted each other. Similarly, in Issawi, children who carried bricks out of the swamp were intentionally painted with light clay.

302

714

It is said that in war the opponents paint themselves with different patterns so that they can distinguish each other. Dr. Kandt (1), however, speaks of another distinguishing mark:

1. Kandt, R., Caput Nili (Berlin, 1904), p. 427.

"All of them (Bahunde [Hunde]) had tied a wilted banana leaf around their foreheads, so that later we would be able to distinguish them as friends if, as they hoped, we were to engage in hand-to-hand fighting with the Wanjaitambi."

The Munyaruanda anoints his body with butter. In Bugoye, however, which is already under the cultural influence of the Forest Bantu, they use the cheaper castor oil (mbarika, wono) which is also used by the people of the Congo forest. The same custom prevails in the entire graben territory [Rift Valley] as far down as Tanganyika.

411

Spears. The chief weapons of the Banyaruanda are spears (ichumu), bows (muheto), arrows (muhambi), and bush knives (muhoro). Furthermore, swords (ngota), shields (ngabo), and clubs are used.

[185] The spear is the most common and widely used weapon. In the north, where conditions are less safe, no one leaves his homestead without taking along a spear, so in this region we must regard the weapon as an essential part of a man's dress and ornament. In the central part of Ruanda, on the other hand, where stable conditions prevail, especially among the Batutsi, one often sees the long shepherd-staff instead of the spear.

The spear is one and a half to two and a half meters long, and its shaft is encased with iron sockets at both ends. The spear heads are usually grooved to allow the blood to run off, but they vary a great deal in shape. Sometimes the widest part of the blade

41 is placed more towards the back, sometimes, toward the front. The length of the head also varies.

The typical Batutsi spear is more than two meters long and has a very characteristic lance-shaped head. The head flares out at the base, the first third of it tapers, then it gradually widens, but very little, to the final quarter and ends in a rounded point.

[17] The Bahutu spears differ first of all in that they are less carefully made, but they also have spears which are simply drop forged without grooving and which have very simple forms. Among the Bahutu I also observed many spears strikingly similar in shape to those used in neighboring territories, and these were either brought back by the Bahutu or made by them from foreign models. They usually knew the origin of these spears. Thus the one shown in Figure 92 was called ichumu ryo Rutshuga lwa Ruhima. This means a Bahima spear from Rutshuga. As is well known, these forms are commonly used by the Bahima in Nkole and Karagwe.

The models shown in Figures 93 and 94 suggest either Bahima country or perhaps Toro, where I saw them in large numbers. I was not convinced, however, that these were indigenous and had not been brought from Nkole. There I saw spears with barbs as well as some with two blades, one above the other either on one plane or at right angles to each other. Figure 93 was called ichimu lyo Lugobe and Figure 94, ichumu lya Mugaanne. The spear shown in Figure 95 strongly resembles the Buganda spears, but the model for this illustration was forged in Kihinga and was called ichumu lyi Kihinga. The types in Figures 96 and 97 suggest the neighboring Congo Basin. The first was called ichumu lyi Nyunga, the latter, ichumu lyi Lilera. In Bugoye and Mulera spears from Barega are not uncommon. They are [186] preferred there by elephant hunters. They have thick shafts and strong heads, and, in form, they remind one of the spear shown in Figure 96.

[187] In those drop-forged spears having a groove, the lower portions of the blade are left black, and only the middle rib and the edges of the blade, three to five millimeters wide, or sometimes the upper half, are smoothly polished. The sharpness of the contrast between black and white is the criterion for its beauty and elegance.

[186]

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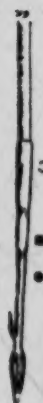
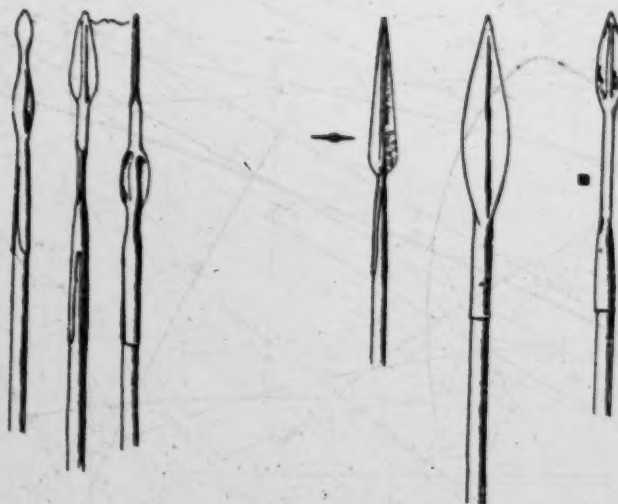


Fig. 93

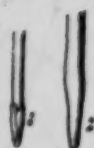


Fig. 94.



Fig. 95



Fig. 96



Fig. 97



Fig. 98

(Captions on following page)

411

Captions for Figures on preceding page.

Fig. 93. Spear With Barbed Hook, from Mulera. (1/6 actual size. III E 13783. 153 centimeters long.)

Fig. 94. Double-bladed Spears from Mulera. (1/6 actual size. III E 13795 and 13787. 166 and 126 centimeters long.)

Fig. 95. Mulera Spear. (1/6 actual size. III E 13785. 175 centimeters long.)

Fig. 96. Mulera Spear. (1/6 actual size. III E 13782. 177 centimeters long.)

Fig. 97. Mulera Spear. (1/6 actual size. III E 13796. 192 centimeters long.)

Fig. 98. Spear Without Shoe from Mulera. (1/6 actual size. III E 13793. 214 centimeters long.)

The shoe of the spear is very seldom lacking. Its form is that of a sharply-pointed cone into which is wedged the end of the spear shaft. 411

We mentioned above that the spear is a part of a man's adornment. Nevertheless, it is still a very dangerous weapon, and they know how to use it up to a distance of 20 meters. At this distance I saw a banana stalk, 15 centimeters in diameter and as tall as a man, hit two out of every three times. The force of the blow was so great that the spears pierced the stalk and protruded 20 centimeters on the other side. The spears that had missed the target penetrated 10 centimeters into the solidly trampled path and stuck fast, even at an angle of less than 45 degrees.

Even though the spear in Ruanda is used as a missile, only one spear is carried. According to Dr. Kandt (1), however, the Banyabungu in

1. Kandt, R. Caput Nili
(Berlin, 1904), p. 378.

the south usually carry two spears with wide blades.

Wooden spears are used in Ruanda only



Fig. 100. Spear Holder, Ruanda. (1/6 actual size. III E 10070. 23 centimeters in diameter.)



Fig. 99. Women's Canes from Mulera. (1/6 actual size. III E 13779 and III E 13789. 143 and 160 centimeters long.)

[525]
[531]

[481]

- 411 Wooden spears are used in Ruanda only
[524] as children's toys.

411 In this connection we must also mention the women's canes
(muterere), because they are not infrequently also used as weapons.

481 The shoe of the spear is here replaced by an iron ferrule 40 centimeters long, the lower three-fourths of which forms a square point in cross section. The upper fourth forms a socket into which the end of the cane is driven. The ferrule of the upper end of the stick is very similar to the shoe of the spear and ends in a knob. [188] Finally it should be pointed out that Ruanda spears are in many respects identical with those of Abyssinia, while the cane used by the women occurs in the Sudan, for example, among the Maka.

411 Braided grass rings are tied to the uprights of the huts for hanging the spears inside. The spears are stuck vertically into these rings, much as we stand up our umbrellas. The rings (rutagara) that hold the spears are no different from the rings placed under containers.

Bow, Arrow, and Quiver. Bows are not seen as frequently as spears in Ruanda, probably because they are carried only on journeys, on hunts, at offerings and ceremonies, and on war expeditions. The bow is a very important and much used weapons which also fits the character of the people. The Munyaruanda is [726] not enthusiastic about hand-to-hand combat in closed ranks with spear and shield, in the manner of the Nilotes, although he does not actually avoid this type of warfare.

In Ruanda we can observe two entirely different types of bows. The Batwa bows are completely different from those of the rest of the inhabitants.

The bow used throughout the country by both Batutsi and Bahutu is a typical example of the so-called East African form, and, like Dr. Kandt, I shall simply refer to it as the Ruanda bow. This bow is more than one and a half meters long, is round in cross section, has long points but gradually tapers off at both ends, has no notches, and is strung [189] with a cord made of animal tendons or of fibers of the nimisse plant. The bow is curved so much that it can be used without a guard against the recoil of the bowstring. It does not differ from the Mpororo bow.

[188]

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Fig. 101. Spear Holder, Ruanda. (1/6 actual size. III E 10072. 20 centimeters in diameter.)

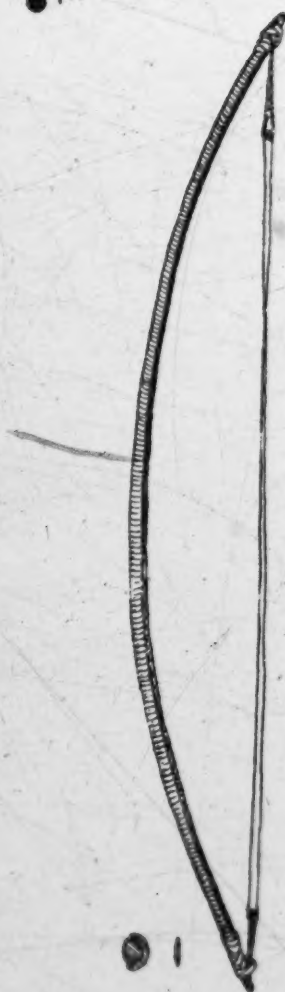


Fig. 102. Batwa Bow from Ruanda. (1/8 actual size. P. 1850-68. 141 centimeters long.)



Fig. 103. Child's Bow, Mulera. (1/8 actual size.)

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The Batwa carry a reinforced bamboo bow. It consists of a split bamboo staff, the hollow of which is reinforced with a stick of wood. The bow is more than one and a half meters tall and more than half of it is reinforced. The finished bow is bound with grass along its entire length, so the reinforcement does not show. The accompanying illustration of a *qild'w* bow which I saw in Mulera clearly shows the manner of this reinforcement. This bow, however, is not made of bamboo, and therefore the reinforcement is not fitted into the natural groove, but it is in the proper position, namely, on the outside, away from the archer as he pulls the bowstring.

In Ruanda the string of the Batwa bow is made of a strip of bamboo braided at either end before it is strung. (1) The rattan

[13]

1. Luschan, F. Von, "Bogen und Pfeile der Watwa vom Kiwu-See [Bows and Arrows of the Watwa of Lake Kivu].", Zeitschrift für Ethnologie, Verhandlungen, 1899, pp. 634-640.

string is wound with grass for protection against wear.

Lieutenant Bischoff discovered that the Urundi Batwa used a forehead bow [*Stirnbogen*]. These forms are not familiar to me in Ruanda, but they are said to occur in Butembo.

Arrows, like bows, can be divided into two groups. The first group includes the arrows for Ruanda bows. They have a [190] notch into which the twisted bowstring fits. The second group includes arrows that correspond to the Batwa bows, and these are characterized by smooth, often bulbous ends, similar to the head of a drumstick.

The arrows of the first group have inserted iron points and three radial segments of clipped feathers. The split feathers are laid along the shaft and bound securely to it. The two ends of the shaft are also bound to protect against splitting. At the nock end the binding is narrow, while at the point it is about five centimeters wide. The arrows are made of wood. The points of the arrows usually have the form of sharply tapered, long pyramids

[189]

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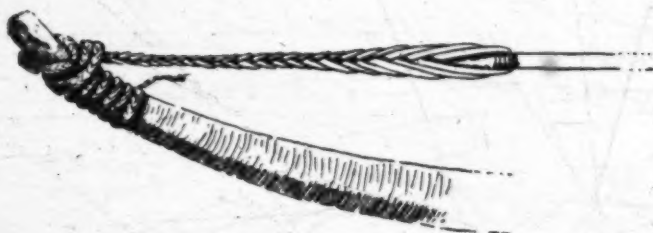


Fig. 104. Tendon Fastening on Batwa Bow from Kivu. (1/3 actual size. P. 1850-68.)



Fig. 105. Forehead Bow of the Urundi Batwa. (1/8 actual size. III E 8982. 68 1/2 centimeters long.)

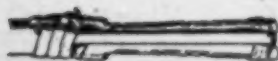


Fig. 106. Tendon Fastening on Forehead Bow (1/3 actual size. III E 8982.)

41 which in cross section are rectangular, but not infrequently I saw points with two flared barbs, as well as drop-forged points in the shape of a leaf. I could not find out whether the points with barbs were local in origin or imitations of the Busindja design. It is said that in Busindja these forms predominate.

In Ruanda, however, I also saw reed arrows. They had round wooden points set into the shaft and were nocked at the rear end. They were not fletched. I could not find out more about their origin. It is not impossible that they had originally come from Bunyabungu. (1)

1. Kandt, R., Caput Nili (Berlin, 1904), p. 378.

Dr. Kandt's (2) description of Buyungu arrows fits the Batwa arrows exactly. They are "made entirely of wood, 80 to 100 centimeters in length, that is, extremely long, and they consist of two sections fitted together. The upper section [191] has one, two, or three lateral barbs -- all made out of one piece of wood, it should be noted. It is curious, moreover, that the arrows are not fletched but have a slit on the lower end into which, before battle, the warrior inserts fresh fig leaves so that they jut out on either side."

Besides the above-mentioned devices for guiding the trajectory of the arrow, which are so characteristic of the neighboring Congo forest and the Pygmies, the Batwa arrows often have tangential fletching which consists of three clipped feathers, not split but tied to the shaft at their two ends. Radially feathered arrows are not common among the Batwa, but I repeatedly saw arrows without feathers. However, I found it impossible to determine whether or not these were meant to have slits for leaf or feather which had simply not yet been added.

The wooden arrowheads are said to be no less effective than the iron heads, and they often cause splinters and bad infections in the wounds. Bird arrows have three or four slightly flaring points which are carefully bound to the shaft. Iron arrowheads are used a great deal by the Batwa.

411

[190]

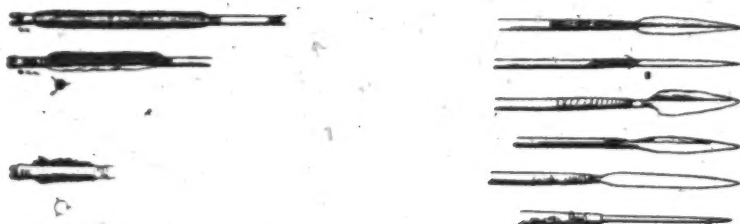


Fig. 107. Arrows from Ruanda. (1/4 actual size. III E13763 and III E 13077. About 70 centimeters long.)



Fig. 108. Arrow With Barbed Hook, from Ruanda. (1/4 actual size. L. 15348c.)



Fig. 109. Bamboo Arrow With Wooden Point, North Ruanda. (1/4 actual size. III E 13077. 35 centimeters long.)

411

In Ruanda arrows are not as a rule poisoned. However, Lieutenant Bischoff was able to collect specimens of poisoned arrows among the Urundi Batwa.

In shooting, the bow is held perpendicular. In the case of the ordinary stick bow [Stabbogen], the end which has the lapped bowstring is at the top.

The string is drawn with the second and third finger of the right hand. The left hand is extended and the string is drawn back to the right shoulder. The tension which I measured with a manometer amounts to 25 to 45 kilograms.

To protect the left hand from the recoil of the string special wooden arm rings (kigomero) are used. They have a small opening through which the hand is wedged. [192] In the huts

In the huts the bows stand in or are suspended from special racks on the uprights.

As for actual marksmanship, I observed that a banana stalk the height of a man which was used as a target at a distance of 40 meters was hit three-fourths of the time. The shot is very powerful. The arrow passed straight through the 15-centimeter stalk and protruded 10 centimeters on the other side. The maximum target distance was 170 meters. At this distance the arrows dug into the hard, dry ground up to 12 centimeters and stuck fast at a 30-degree angle. At this great distance the dispersion amounted to 40 meters. When the archers were making a tremendous effort they almost dropped on their right knee, but otherwise they simply thrust their left foot forward after the shot.

As may be seen from the above account, there is a great diversity of bows in the territory under discussion. Within the confines of the Kirundi language area, I saw stick bows, reinforced bows, and forehead bows side by side. Moreover, if we include the entire interlacustrine area as well as the neighboring countries, we must also note that we do not find the bow everywhere.

In the Kirundi language area which includes Ruanda, the bow is used almost everywhere. Dr. Kandt (1) confirmed this for

1. Kandt, R., Caput Nili (Berlin, 1904), p. 441.

[191]

411 ●



Fig. 110. Wooden Arrowhead with Barb, Kivu Batwa. (1/4 actual size. P. 1850-70b. Length of arrow, 97 centimeters.)



Fig. 111. Arrow Slit with Feather, Kivu Batwa. (1/4 actual size. P. 1850-70.)



Fig. 112. Arrowhead for Shooting Birds, Kivu Batwa. (1/4 actual size. L 15026c. 84 centimeters long.)

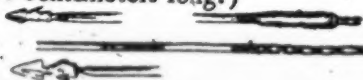


Fig. 113. Poisoned Arrows of the Urundi Batwa. (1/4 actual size. III E 8982. About 49 centimeters long.)

- 41) Ifambi and says that of the bows used in Buyungu 30 percent were Ruanda bows and 70 percent Batwa bows. On the other hand, with regard to the southern part of Bunyabungu, Dr. Kandt says (2):

2. Ibid., p. 378.

"I seldom saw bows and arrows and of the latter only a small number with iron heads. Most of them were very primitive and consisted of a reed shaft into which was set a spindle-shaped piece of wood, almost like a child's toy and yet meant for serious use."

In west Ussuwi no bows are used, whereas they are the principal weapon in Busindja. (3) The Banyoro [Nyoro] of the

3. Baumann, O., Durch Massailand zur



Fig. 114. Archer's Guard-Ring, Ruanda. (1/4 actual size. III E 13043. 10 centimeters in diameter.)



Fig. 115. Archer's Guard-Ring, Ruanda. (1/4 actual size. III E 9906. 11 centimeters in diameter.)

Nilquelle [Through the Land of the Masai to the Source of the Nile] (Berlin, 1894), pp. 211, 218.

north fight only with spear and shield. In Tofo I could get only bows that had been captured on war expeditions against the Baamba [Amba]. The Baganda also do not have bows. The Bahima of Nkole are archers and have the same bows and arrows as the Basindja. In Kiziba I was constantly referred to Busindja when I asked about examples I saw there.

[193] We can easily explain the absence of bows in the northern part of the interlacustrine region as a consequence of Nilotic influence which must be regarded as historical fact. However, we cannot at present explain the absence of the bow



Fig. 116. Quiver
for Arrows, Ruanda.
(1/8 actual size.
III E 13074. 84 1/2
centimeters long.)



Fig. 117. Gourd Quiver,
Ruanda. (1/8 actual size.
L 17270a. 39 centimeters
long.)



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Fig. 118. Woven
Bag Quiver from
Mulera. (1/8 actual
size. III E 13764.
70 centimeters long.)

411 in west Ussuwi or its scarcity in southern Bunyabungu.

In Ruanda we see quivers much more rarely than bows. If a person of distinction is accompanied by a man who carries his bow, the latter holds in his right hand one to four arrows along with the bow.

[194] At home arrows are kept in cylindrical quivers carved of wood and painted, with lids at both ends. In the field, on the other hand, I saw only woven quivers and some made of gourds. The woven ones are either cylindrical or wider at the bottom. They are usually closed with a lid and slung over the shoulder by a strap or braided cord. The lid slides along this cord.

Cutting Weapons. Besides spears and bows, cutting weapons play a very important part in Ruanda, but they are not sharply differentiated from tools on the one hand and daggers on the other.

The bush knife, already mentioned as a tool, is the most important cutting weapon. It is used not only to cut dry branches for firewood, to clear brush, and to widen a path in the underbrush, but also as a dangerous weapon in hand-to-hand combat.

The second cutting weapon, the sword (*ngota*), cannot be sharply distinguished from the dagger. Both have the same shape and differ only in size. There are also intermediate shapes. They are carried in a wooden sheath on the back, suspended from a neckband of hide or string. The blade is usually 40 to 50 centimeters long and 2 to 3 centimeters wide. It has a median ridge, so that in cross section it is rhomboid. The sword blade, like the blade of the spear, is left black. Only the two edges and the ridge [195] in the middle are polished. The wooden haft is carved, and, like the haft of the West African sword, it often has three joined parts. Sometimes the center piece is lacking, and the haft consists of two truncated pyramids facing each other, the upper one being smaller than the lower. The scabbard consists of two thin pieces of wood rounded on the edges and fastened together with braided straw. On the upper edge of the front part of the scabbard is a small pyramid with a horizontal opening. The neckband that serves to carry the sword passes through this opening.

[194]

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Fig. 119. Woven Cylindrical Quiver from Mulera. (1/6 actual size. L17270b. 76 centimeters long.)



Fig. 120. Swords from Ruanda. (1/6 actual size. III E13071 and III E 13072. About 63 centimeters long.)

[195]

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Fig. 123. Typical
Ruanda Shield. (1/6
actual size. III E13761.
68 centimeters high.)



Fig. 121. Dagger from
Ruanda. (1/3 actual size.
III 13736. 19 centi-
meters long.)



Fig. 122.
Ruanda Club.
(1/8 actual
size. III
E6879. 95
1/2 centi-
meters long.)

● 411 I was repeatedly told that the sword was a Batutsi weapon, but it is doubtful that the present form of the haft and the scabbard with all their details can be credited to the Bututsi. We must not forget that swords are also used by the Batwa and occur in the countries west of Ruanda, especially in the primeval forest.

[196] The sword plays an important part in religious ceremonies. It is used, for example, at birth festivities.

Clubs are found in Ruanda, but they are not very important. It seems that they are used more by the herdsmen than by the rest of the population. Simple smooth clubs are also said to be badges of distinction. Occasionally I saw a club, the end of which was decorated with four brass nails. The thick end is often faceted.

[197] Shields. Shields are very rare in Ruanda proper and in Kissaka. They consist of a slightly concave oval piece of wood with a protruding portion in the center. Behind the protruding part a braided strap-handle is tied to the shield. The [531] shield is painted black, white, and red. It is carved out of one piece of wood and is 40 to 50 centimeters high, 20 to 30 centimeters wide, and 10 to 20 centimeters deep.

The shield is common in Mulera. Here it has the Ndurwa shape, although it is usually not so wide. These shields are covered in front with rattan and are not painted. Thus they are essentially similar to the Uganda shield.

Of the shields west of Lake Kivu Dr. Kandt (1) says: "...as

1. Kandt, R., Caput Nili (Berlin, 1904), pp. 442, 443.

[285] in the east (Ruanda), they are oval or rectangular with rounded corners, made of wood which in front is covered with wicker running horizontally or diagonally. [198] It is very popular to put bits of mica between the wicker strands. In the center of the outside is the navel, that is to say, a bulge, which in Ruanda is pointed, in the west usually flat. The Wahunde also had other shields that were carried by the chiefs. They are very tall and [285] wide, rectangular, painted red, bordered with strips of skin, and very skilfully woven of reeds, therefore very elastic. On the

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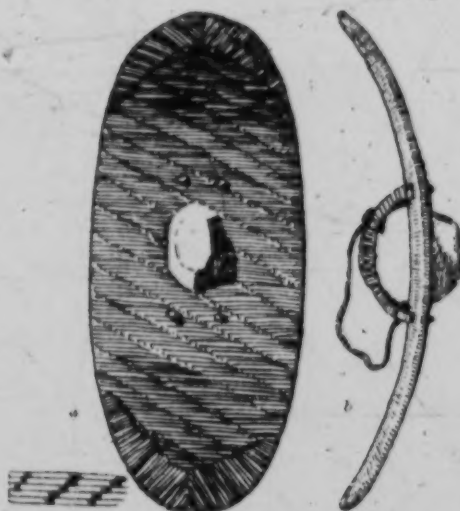


Fig. 124. Mulera
Shield: (a) Front;
(b) Side. (1/6
actual size. III
E8969. 52 centi-
meters long.)

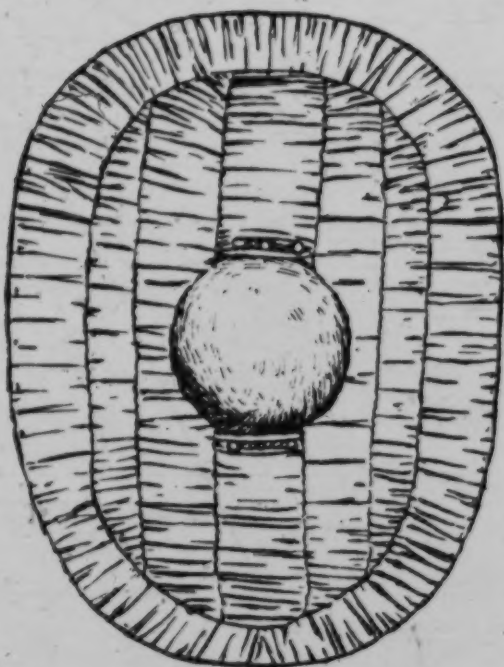


Fig. 125a. Shield from East Mulera,
Front View. (1/6 actual size.
L15032. 65 centimeters long.)

411 underside is an ornamented oval piece of wood that also serves as the handle."

Near Lake Luhondo on the border of Ndorwa I once saw a very primitive shield. It consisted of a piece of thick tree bark, in the center of which was attached a handle consisting of two bound, crossed twigs.

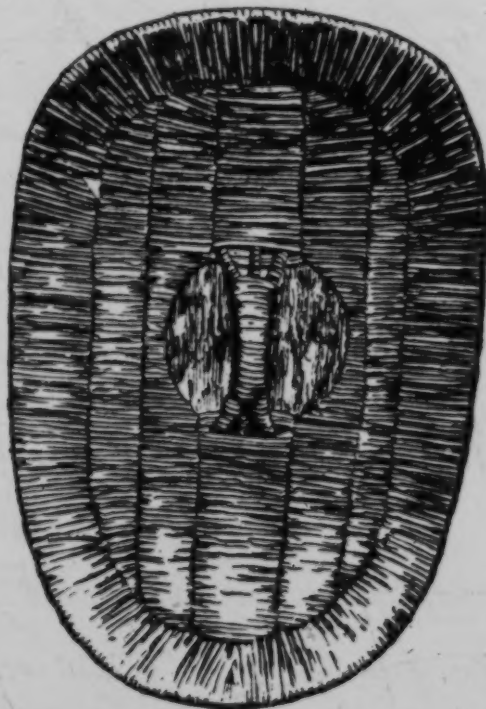


Fig. 125b. Shield from East Mulera, Inner Side.

The shield plays an important part in ritual.

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Chapter 9

Settlements and the Household

361 Settlements. There is considerable difference in the types of settlements to be found in individual parts of Ruanda. The typical form of settlement is the compound in which the

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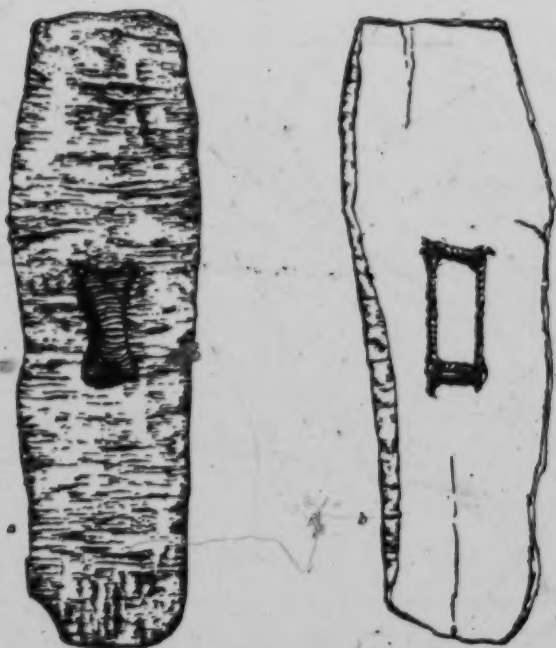


Fig. 126. Shield of Bark, Mulera: (a) Outer Side ; (b) Inner Side. (1/6 actual size. L 15034. 61 centimeters long.)

9:Maquet E-5 (1949-1951)/1961 FO42 Rundl FO42

PLATE 2

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Intore warrior dancing

[Facing p. 23]

POLITICAL ORGANIZATION

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of coercion at their disposal. If a mwami attempted to go beyond his effective power even without exceeding the limits of his divine rights, he exposed himself to the chance of meeting some obstacles. Nevertheless, he had sovereign as well as divine rights and his subjects were constantly reminded of these by the tributes they had to pay. 643
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4. DESCRIPTION OF THE MILITARY STRUCTURE

Every Ruanda, Twa, Hutu as well as Tutsi, was affiliated to an army (*ingabo*). This is stated by ninety-nine per cent. of our informants. Although this military organization is obsolete at the present day—indeed it no longer exists—ninety-eight per cent. of the Tutsi interviewed can still give the name of the army of their paternal ascendants. 701
[178]

There were several armies. The name of each one had a military meaning. It was a challenge, a boast, the memory of a dynastic or historical event: for instance 'the tough ones' (*abashakamba*), 'the first to be praised' (*imbansamihigo*), 'the fearless ones' (*insirabwoba*), &c. At the beginning of each reign a new army was organized by the king. Moreover, a very important chief could be authorized by the mwami to raise an army.

(a) Recruitment

An army was recruited in the following way. The mwami asked his Tutsi clients to bring to the court their sons who had not yet had any military training. When about 150 to 200 young men were gathered, they constituted what we may call a company (*itorero*). During the reign, four or five companies were recruited in the same way and were added to the first one. According to ninety-six per cent. of our informants a man had to stay all his life in the company he had first entered. The young men (*intore*, the chosen ones) lived at the court of the king or of the chief who had been allowed to recruit an army. Under the direction of an officer called the chief of the king's residence (*umutwara w'urugo rw'amwami*) or of its counterpart at a chief's court, they were trained for several years in military skills such as bow and arrow shooting, the use of the sword, spear, and javelin. They learned warlike dances, and to memorize and to recite the poems in which the high deeds of extraordinary bravery and boldness of the past warriors were exalted. 702
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[411]
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10 They were also taught how to compose poems in imitation of these great models.
11 See Kagame, 1949b; 1951.